# Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 81 WASHINGTON-STREET.

VOL. VI. BOSTON, SATURDAY FEBUARY 10, 1827. No. 6.


## DOCTRINAL.

From the *eighth* division of Dr Channing's Dedication Sermon we select the following remarks.

"I now proceed to a great topic. Unitarianism promotes piety, *by meeting the wants of man as a sinner*. The wants of the sinner may be expressed almost in one word. He wants assurances of mercy in his Creator. He wants pledges, that God is Love in its purest form, that is, that He has a goodness so disinterested, free, full, strong, and immutable, that the ingratitude and disobedience of his creatures cannot overcome it. This unconquerable love, which in scripture is denominated grace, and which waits not for merit to call it forth, but flows out to the most guilty, is the sinner's only hope, and is fitted to call forth the most devoted gratitude. Now this grace or mercy of God, which seeks the lost, and receives and blesses the returning child, is proclaimed by that faith, which we advocate, with a clearness and energy, which cannot be surpassed. Unitarianism will not listen for a moment to the common errors, by which this bright attribute is obscured. It will not hear of a vindictive wrath in God, which must be quenched by blood; or of a justice, which binds his mercy with an iron chain, until its demands are satisfied to the full. It will not hear that God needs any foreign influence to awaken his mercy; but teaches that the yearnings of the tenderest human parent towards a lost child, are but a faint image of God's deep and overflowing compassion towards erring man. This essential and unchangeable propensity of the divine mind to forgiveness, the Unitarian beholds shining forth through the whole word of God, and especially in the mission and revelation of Jesus Christ, who lived and died to make manifest the inexhaustible plenitude of divine grace; and, aided by revelation, he sees this attribute of God every where, both around him and within him. He sees it in the sun which shines, and the rain which descends, on the evil and unthankful; in the peace, which returns to the mind in proportion to its return to God and duty; in the sentiment of compassion, which springs up spontaneously in the human breast towards the fallen and lost; and in the moral instinct, which teaches us to cherish this compassion as a sacred principle, as an emanation of God's infinite love. In truth, Unitarianism asserts so strongly the mercy of God, that the reproach thrown upon it is, that it takes from the sinner the dread of punishment; a reproach wholly without foundation; for our system teaches, that God's mercy is not an instinctive tenderness, which cannot inflict pain, but an all-wise love, which desires the true and lasting good of its object, and consequently desires first for the sinner that restoration to purity, without which, shame, and suffering, and exile from God and heaven are of necessity and unalterably his doom. Thus Unitarianism holds forth God's grace and forgiving goodness most resplendently; and by this manifestation of him, it tends to awaken a tender and confiding piety; an ingenuous love, which mourns that it has offended; an ingenuous aversion to sin, not because sin, brings punishment, but because it separates the mind from this merciful Father.

"Now we object to Trinitarianism, that it obscures, if it does not annul, the mercy of God. It does so in various ways. We have already seen, that it gives such views of God's government, that we can hardly conceive of this attribute as entering into his character. Mercy to the sinner is the principle of love or benevolence in it highest form; and surely this cannot be expected from a being who brings us into existence, burdened with hereditary guilt, and who threatens with endless punishment and wo the heirs of so frail and feeble a nature. With such a Creator, the idea of mercy cannot coalesce; and I will say more, that under such a government man has no need of mercy; for he owes no allegiance to such a maker, and cannot of course contract the guilt of violating it; and without guilt, he needs no grace or pardon. The severity of this system places him on the ground of an injured being. The wrong lies on the side of the creator.

"In the next place, Trinitarianism obscures God's mercy, by the manner in which it supposes pardon to be communicated. It teaches, that God remits the punishment of the offender, in consequence of receiving an equivalent from an innocent person; that the sufferings of the sinner are removed by a full satisfaction made to divine justice in the sufferings of a substitute. And is this 'the quality of mercy?' What means forgiveness, but the reception of the returning child through the strength of parental love? This doctrine invests the Saviour with a claim of *merit*, with a *right* to the remission of the sins of his followers; and represents God's reception of the penitent as a recompense *due* to the worth of his son. And is mercy, which means free and undeserved love, made more manifest, more resplendent, by the introduction of merit and right as the ground of our salvation? Could a surer expedient be invented for obscuring its freeness, and for turning the sinner's gratitude from the sovereign who demands, to the sufferer who offers, full satisfaction for his guilt?

"I know it is said, that Trinitarianism magnifies God's mercy, because it teaches, that he himself provided the substitute for the guilty. But I reply, that the work here ascribed to mercy is not the most appropriate, nor most fitted to manifest it and impress it on the heart. This may be made apparent by familiar illustrations. Suppose that a creditor, through compassion to certain debtors, should persuade a benevolent and opulent man, to pay him in their stead. Would not the debtors see a greater mercy, and feel a weightier obligation, if they were to receive a free gratuitous release? And will not their chief gratitude stray beyond the creditor to the benevolent substitute? Or suppose, that a parent, unwilling to inflict a penalty on a disobedient but feeble child, should persuade a stonger child to bear it. Would not the offender see a more touching mercy in a free forgiveness, springing immediately from a parent's heart, than in this circuitous remission? And will he not be tempted to turn with his strongest love to the generous sufferer? In this process of substitution, of which Trinitarianism boasts so loudly, the mercy of God becomes complicated with the rights and merits of the substitute, and is a more distant cause than these in our salvation. These are nearer, more visible, and more than divide the glory with grace and mercy in our rescue. They turn the mind from mercy as the *only* spring of its happiness, and only rock of its hope. Now this is to deprive piety of one of its chief means of growth and joy. Nothing should stand between the soul and God's mercy. ' Noth- should share with mercy the work of our salvation. Christ's intercession should ever be regarded as an application to love and mercy, not as a demand of justice, not as a claim of merit. I grieve to say, that Christ, as now viewed by multitudes, hides the lustre of that very attribute, which it is his great purpose to display. I fear, that to many, Jesus wears the glory of a more winning, tender mercy, than his Father; and that he is regarded as the sinner's chief resource. Is this the way invigorate piety?"

## ECCLESIASTICAL.

### FIRST CHURCH IN SALEM.

[Historical Sketch Continued.]

"ROGER WILLIAMS is justly entitled to the glory of having procured the first legislative act for the establishment of Freedom of Conscience, either in the new, or in the old world. The names of Milton, Penn, and Locke will, indeed, be regarded with gratitude and veneration by the friends of civil and religious liberty. Roger Williams was the earliest to assert these invaluable principles—as he did at Salem in 1635,—Milton published in 1659 his 'Treatise of Civil Power in Ecclesiastical causes, shewing that it is not lawful for any power on earth to compel in matters of religion.'—Penn in 1671 boldly asserted the same principles, and in 1682 founded Pennsylvania on this basis,—and Locke in 1689 wrote his 'Letters on Toleration,' in Holland, whither he had fled with his patron, the Earl of Shaftesbury, to avoid the persecution of an enraged court.

"The principles of religious liberty were enjoyed and maintained without interruption in Rhode Island; in 1656, when the other colonies persecuted the sect of Quakers, and solicited the cooperation of Providence Plantation, their Assembly replied,—

"'We shall strictly adhere to the *foundation principle* on which this colony was first settled, to wit, that every man who submits peaceably to the civil authority, may peaceably worship God according to the dictates of his own conscience, without molestation.'

"That colony became very odious to its neighbors, who excited prejudices against it in the mother country for this large liberty in religion; Sir Henry Vane in 1658 sent a letter of rebuke to them on the subject, to which they replied by a letter from the pen of Roger Williams; the following is an extract:

"'Possibly some of ourselves are grown wanton and too active; for we have long drank of the sweet cup of as great liberties as any people we can hear of under the whole heaven — We have not only been free from the iron yokes of wolfish bishops, but have sitten quiet, and dry from the streams of blood, spilt by the civil war in our native country. We have not felt the new chains of the Presbyterian tyrants, nor been consumed by the overzealous fire of those called godly christian magistrates. We have almost forgot what tythes are; yea, and taxes too; either to church or commonwealth.—We have also enjoyed other sweet privileges, and such you know, are very powerful to render the best of men wanton and forgetful.'

"Perfect unity of faith was not long preserved in the Massachusetts colony, notwithstanding the banishment of Roger Williams; heresies will abound, where differences of opinion are deemed heresies. Unity of faith generally consists in identity of verbal propositions rather than in identity of belief. In 1637, a year or two after his departure, a Synod of the Congregational churches of the colony was convened at Cambridge, which soon enumerated, debated, and condemned *eighty-two* heresies, and, like other Synods, denied all mercy to those supposed to embrace these errors, both in this world and in the world to come. The subjects of these sharp contentions and keen animosities consisted of fine-spun subtleties, and useless metaphysical niceties, from the knowledge, belief, or disbelief of which, men could be made neither wiser nor better. Many worthy heretics, who could not understand what was unintelligible, or believe what was incredible, were obliged to take refuge in Rhode Island. Gov. Coddington was one of these. Roger Williams established at Providence a Baptist church, the first in America, and at a time when only one of that denomination had been formed in England. This ardent, eloquent, learned, and pious preacher died at Providence in April, 1683, aged 84 years.

"HUGH PETERS, a name of equal celebrity in history, was the successor of Roger Williams; he was the son of a Protestant clergyman, and born at Foy, in Cornwall.—He was educated at the University of Cambridge, in England, and officiated as a clergyman some time at Rotterdam. He thence emigrated to New England, arrived Oct. 6th, 1635, and was invited to the pastoral office at Salem, Dec. 21, 1636; during the five years of his ministry he was respected among the fathers of the colony for his piety, and for the lively interest he took in the secular concerns of the plantation. He made zealous efforts to turn the attention of the planters to commerce, shipbuilding, and the fisheries. He preached the first sermon at Wenham, from the small conical hill, near the pond—his text was, 'At Enon, near Salim, because there was much water there.' Wenham was called *Enon* till it was incorporated; and the hill is now called *Peters' hill*. In 1641 he was sent to England as agent of the colony; he there acted a conspicuous part during the civil war with Ireton and Cromwell, and enjoyed several lucrative employments under the protector, in whose cause he was a zealous partizan. After the restoration he was indicted as one of the regicides, and tried Oct. 9, 1660, before the Lord Chief Baron, Sir Orlando Bridgeman, and convicted. The sentence of the court was that he should be drawn upon a sledge to the place of execution, and there be hanged by the neck till he be half dead, his bowels burned, and his quarters disposed of according to order; which was done on the 16th Oct. at the place where Charing Cross formerly stood.

"He was succeeded by the Rev. Edward Norris, who was ordained in a general meeting of the Elders, and before a large concourse of people, as the teacher, on the 18th March, 1640. This was the first ordination that was performed with great public ceremonies, at Salem. He had the sole charge of the church 18 years, till he died, on the 10th of April, 1659, and under his prudence and moderation it flourished."

## SELECTIONS.

The extract here given closes the notices we proposed to give of the Report of the London African Institution.

'*Liberation of One Hundred Fugitive Slaves by the Republic of Guatimala.*

'The States of Spanish America, who were the most interested in the traffic of slaves, have been justly held up by Mr Canning as reproaching the ancient monarchy of France by their eagerness to disown and prohibit it.

"In illustration of this remark, a case is stated at large in the Appendix, which we here extract, and which resembles, in its principle, that of the five Africans lately liberated in this country; see pp. 243, 244 of our number for May.

'One of the first acts of the Constituent Assembly of Guatimala was the abolition of Slavery; which disgrace of civilized ages was annihilated by a decree of the 17th of April 1824. Nevertheless, the law settled a rate of indemnity for the owners of Slaves. Senor del Valle, ever foremost in the paths of patriotism and humanity, was very urgent in recommending such a compensation, and his example was followed by the greater part of the proprietors. The number of slaves at that time in the republic did not exceed 500. The epoch of that decree was observed by the Government as a season of festivity and jubilee; and the legislative power, rejoicing in the benefit done to humanity, declared, in its message, that the decrees of the assembly deserved to be registered on tablets of brass, in the hall of the assembly, as one of its greatest ornaments.

"In process of time, the constitution was promulgated by the National Assembly, and confirmed the abolition of Slavery by the 13th article, worded as follows—

'Every man in the republic is free; and no one, who takes refuge under its laws, can be a slave; nor shall any one be accounted a citizen, who carries on the Slave Trade.

"By means of this article, the republic was placed by the constitution on a footing with the temples of the ancients, which served as an asylum to the unfortunate. In consequence, during last spring, one hundred Slaves, belonging to the English settlers at Belize, fled from the colony, and sought refuge in the republic; the superintendent of the establishment demanded the restitution of the fugitives; the Executive, in the message with which it forwarded the demand to the legislative power, gave its opinion in favor of the required restitution; influenced, no doubt, by an apprehension that the British Government would not tamely permit a refusal to be given, which would so materially tend to alarm its subjects, proprietors of slaves in the West Indies, where slavery is still tolerated. The public of Guatimala, on that account, were anxious to know the resolve of the legislative power on so delicate an affair; the 6th of June was fixed for the debate, and the hall of Congress was crowded to excess.

"Senor Alvarado, in addressing the Congress, said—

'This is the sacred ægis, under cover of which the slaves of Belize have taken refuge; and I call on you to recollect, that you have sworn to maintain it inviolate. Shall we break that oath, so shortly after having pronounced it? What are commercial interests, when put in competition with the paramount duty of preserving justice? They should weigh as a feather in the balance!—England, it is true, protects the interests of her traders; but is she not bound still more, to prefer and protect the sanctity of oaths?

"His speech was received with reiterated expressions of approbation. After him arose an opponent, who exerted himself to prove the propriety of the restitution; and, by quotations from ancient and modern history, to shew that the principles of justice, which ought to regulate the conduct of individuals, cannot be always made applicable to a state.

'Many others followed on the same false side of the argument; but Senor Alvarado was not disheartened; and, returning to the charge, adduced fresh arguments in reply—declaring, in conclusion, that if the English Government should insist on recovering possession of the slaves by force, he would prefer to fall a victim to violence, rather than become an accomplice to injustice; these last words, pronounced loudly and with impassioned emphasis, again drew down the plaudits of his hearers; whose hearts were, without exception, in unison with justice.—However, notwithstanding the manly resistance of Senor Alvarado; the discussion was eventually decided by a majority in favor of the contrary opinion; and, in consequence, the Congress ordered the restitution of the slaves—a decision which fortunately was subject to the revision of the Senate. That second legislative chamber, therefore, resumed the discussion, and pronounced an opposite decision—declaring the slaves to be free; but, at the same time, uniting the rights of liberty with the claims of property, it determined to award a compensation to the English owners of the slaves.

"It is added, in the report—

'The directors, deeming it important that the laws of England should be generally known and fully understood, in places where it is probable similar circumstances may arise, have, with this view, drawn up a tract on the subject, which has been translated into Spanish and Portuguese; and for the beneficial distribution of which the proper measures have been taken.

*Question on the Permanency of freedom acquired by landing in England.*

"The legislation of England for the abolition of the Slave Trade is so complete, that there is little, happily, remaining to be done. A point, belonging to the question so honorably raised and vindicated by the late venerable Granville Sharp, of the degree of freedom which is communicated to a slave by his presence on English ground, is now under discussion. The legislators of Antigua have requested the co-operation of the other islands, in resisting the freedom of all such slaves as have been in England, but have since returned to the West Indies. Surely the effect of the emancipation, thus conferred, is not local or temporary only; it can neither be lost by change of place, nor worne out by lapse of time; at least, it must be by some subsequent act only, that a British subject can fall back into the rank of slavery, and forfeit the title and capacity which he has once acquired. The collector of the customs there has 25 negroes of this description under his care; whose future situation, if returned to their masters after this claim of freedom, the vengeance which has been already threatened them, and in one instance even executed, has not left it for mere imagination to conceive. The case, under the instructions of Lord Bathurst, is to be tried in the vice-admiralty court of Antigua, and then reheard in this country upon appeal.

*Extinction of the Slave Trade indispensable to the Civilization of Africa.*

"But, first, the Slave Trade must be put down. Nothing else can remove from Europe the infamy of that established fact, in which all the travelling merchants who come to Sierra Leone are agreed, that the facility of travelling is regulated by the distance from the coast. How frequently that Trade sweeps off even the free and industrious population as it forms on the surface of African society, and how it destroys all possible inducement toward acquiring regular habits which may so soon cease to be of any value to their owner, is proved by an incidental observation of the Sierra Leone commissioners. Speaking of the slaves having risen on the crew of Les Deux Sœurs, they add—

'The catastrophe on board may be attributed to the fact that there were several of the slaves who had been employed as laborers and boatmen in this colony, and who understood English; these men were aware of the consequence of being taken from the coast; which, no doubt, induced them to have recourse to force to effect their liberation. This is not the only case where free men, well acquainted with this colony, have been shipped off lately, either being taken as prisoners of war in the Sherbro, or kidnapped by the slave-factors, to make up a cargo; a man similarly circumstanced was among the slaves captured in the Spanish schooner Espanola, who had hired himself as a canoe-puller in this colony to a Foulah man, who, under some trifling pretext, when he had him in his power, disposed of him to a slave factory near the Gallinas.

"Inhabitants of the peninsula of Sierra Leone, seized and sold by the caulkers, are also stated to have been among the slaves on board the Eleonore. How wide the circle of a slave establishment spreads, by creating a demand, may be imagined when this has happened, although the nearest regular market for this criminal traffic is the Shebar, about 80 miles distant from the colony.

"Last June, the arrival of French and Spanish slave-ships in the Rio Nunez, one of the finest outlets from the interior, would undo every improvement that the merchants of Sierra Leone and the Isles de Los, by their trading establishments for the three years preceding, could have introduced; such peaceful enterprises cannot flourish in the vicinity of slave factories. The miseries of the Rio Pongas have been increasing under a war which has at length become universal among the natives; but it was hoped, last November, that the same negociations might be concluded with them which had so happily restored peace to the Sherbro; the ancient feud between the Cleveland and Caulker families had been desolating that river; it originated in several causes; but, like all other quarrels, however they may begin, settled in the Slave Trade.

"In reference to the treaty concluded with the Sherbros, the directors quote the following remarks of General Turner:—

'As regards the Slave Trade, the district now ceded to us has for many years been the theatre of the most active operations in this, or perhaps any other part of Africa; and the best information which I can collect warrants my rating the number annually exported at not less than 15,000; all of whom will, in future, be employed in cultivating the soil, preparing and collecting articles of export, and improving their own condition. Nor will the kings or headmen of these or the surrounding nations have, in future, any interest in carrying on those cruel and desolating wars which depopulated whole districts. The other parties engaged in the war, and who are an inland people, I sent messengers to, to desire that they would no longer carry on the war, as I had taken the country under my protection; they expressed their willingness to peace; and some of the principal men among them came down, and begged to be taken under my protection, which was done. I could not remain long enough in the Sherbro to receive the more distant ones; but I make no doubt I shall be able to bring about a general peace throughout these countries, and cause the kings and chiefs to turn their attention to more humane and profitable pursuits.

"But the month following the prospect widened further: he writes—

'I have received from chiefs to the northward of this colony, an offer to give us the sovereignty of their country, and to abolish for ever the Slave Trade; receiving, in return, our protection, and the benefit of a free trade with us; inviting me to go and take possession of their country, which embraces the two rivers Pongas and Nunez, so celebrated for their slaving transactions, and running through the most fertile districts in this part of Africa. Our name and influence are spreading with incredible rapidity throughout this part of Africa; and I have little doubt but I shall have the honor, ere long, to announce the total abolition of the Slave Trade for 1000 miles round me, and a tenfold increase to the trade of this colony.

"The directors earnestly hope, that His Majesty's ministers have determined, if not to accept these offered cessions of territory, yet to turn them to such an account that they may be rendered available for the entire suppression of the Slave Trade in those districts. It is; at least, a subject of great satisfaction, that the native sovereigns have thus manifested a sense of the miseries, which this inhuman traffic entails on their unhappy country, sufficient to justify Mr Canning's last appeal to the government of

France,—whether they can still prolong it, after even this miserable pretext of the traditional popularity of the Slave Trade among the native chiefs is formally disproved.

*Tribute to the late General Turner.*

"The directors cannot conclude their Report without expressing their deep concern, that the cause, over which this institution watches, has been doomed to sustain a further loss, in the death of General Turner; by whose zeal, intelligence, and active personal exertions, the above arrangements had been completed; and the great experiment of African civilization most substantially forwarded, if not secured."


## CHRISTIAN REGISTER.

BOSTON, SATURDAY, FEBRUARY 10.


A writer under the signature Z. in the (Portland) Christian Mirror, of Feb. 2, professes to give a "brief view of some of the various heresies which have arisen in the church since the time of Christ and his Apostles." He informs us that his article is designed as a "guide in marking the rise, progress and legitimate tendency of *Unitarianism*." In allusion to Unitarianism, he tells of tracing "the origin and progress of error," and of guarding the "unstable mind against the influence of error." Of the title "Unitarians" he says, "though it may be applied to all other sects in christendom, as it respects their belief in *one God*, [it] nevertheless serves as a general epithet to distinguish those who make *reason* the test of the *mode* of his existence."

We understand by this that the Unitarian is distinguished from the Trinitarian, and from other Christians, by his making *reason* the test of the *mode* of the divine existence. We consider this also, as charging Unitarians with making *reason* this test, without regard to *Scripture*, or in opposition to it. This we pronounce a false and unfounded charge. No class of Christians is more ready and desirous to bring their faith to the test of scripture, than Unitarians. They speak much, indeed, of reason, not because they would exalt it in proud array against scripture, but by way of rejoicing at its harmonious agreement with the plain teachings of Scripture, and especially at the powerful confirmation it gives of the doctrine so fully and clearly taught in the divine word, that there is one and only one God; one pure, simple, uncompounded all-pervading spirit.

That there is a difference in the respect paid to reason, and in the office it is made to perform in the *interpretation of scripture*, by Trinitarians and Unitarians, we are forward to admit; and had the writer in the Mirror been more ingenuous, or, (to take most charitable ground,) more accurate in his distinctions, and stated as he should have done when venturing to speak of this subject; that the title, "Unitarians, serves as a general epithet to distinguish those who *make reason their guide in the interpretation of scripture*," we should have received it as a precious testimony to the more advanced state of our principles and habits of religious investigation. Far from feeling it a reproach to be told that we reverence and obey the honest and unbiassed decisions of our reason, we rather glory in it as a high and honorable distinction. Far be from us the folly and ingratitude of putting out, or of hiding under a bushel the light which God has mercifully imparted to our minds, as well to guide us to a true knowledge of the divine will, as to conduct us in moral safety through the dark and wildering mazes of this deceptive and treacherous world; far be from us the enormous guilt of stifling the divine voice of Heaven's vicegerent within us, raised as well to guard us against dangerous errors of faith, as to warn us of the awful consequences of a life of practical violation of our personal, social, and religious duties.

But though we claim, and are, in some sense, proud of the honor of being guided by reason in our interpretation of scripture, yet we do not claim this honor as *peculiarly* ours. We profess indeed, to be more guided by reason than others, but we would by no means be so unjust as to reproach any with an abandonment of reason. There is not indeed a class of religionists in christendom, that does not in a greater or less degree appeal to reason in defending their belief, in opposition to plain texts of scripture, which opposing sects urge against them. The Trinitarian reproaches the Unitarian as exalting reason above scripture, when he declares that his understanding will not permit him to infer the doctrine of three persons in one God, from the text, "baptising them into the name of the Father, the Son, and the Holy Spirit." But upon this principle we should be glad to know what answer the Trinitarian will give when the Roman Catholic reproaches him with exalting reason above scripture, by refusing to receive the plain words of our Saviour, "this is my body," and, "this is my blood," as proof of the doctrine of the real presence of Christ in the bread and wine.

For ourselves we know not how this argument can be answered or evaded. We assert it boldly and without fear of contradiction, that no Trinitarian or Calvinist preaches a sermon or reads an half hour in his bible, without continual recourse to reason in the interpretation of some passages, in opposition to their most obvious and literal meaning.

A principle is established then,—no Trinitarian will have the hardihood to deny it,—a principle is established and daily practised upon, which, when adopted and followed out by others, is brought against them as a sin of swelling magnitude. Error! False doctrine! Heresy! is the outcry, loud and reiterated, if, acting on the same principle, and honestly following the best light of our own minds, we come to different conclusions from some of our fellow disciples. By what name shall we call such conduct? Or to what motives shall we attribute it? Let us call it by no harsh names. Let us attribute it to no unkind motives. Let us throw the mantle of christian kindness and charity over it, and set it to the account of a well meant but ill-informed zeal, an unfortunate narrowness of views and education, which, instead of reproaching, it is our duty to pity and indeavor to enlarge.

But shall Unitarians, because their principles teach them to look above narrowness of views, and unkind and harsh judgments,—shall they sit down in contented apathy and coldly *wish well* to the cause of christian liberality and enlightened principles? No. Those who have no more sense of the value of their principles than this, are exhorted to call themselves by some other name than that of "Unitarians." They are not of us; and they only bring reproach and hindrance to a cause which is better without their reputated aid and concurrence. To believe at heart, the true principles of Unitarianism, and feel their value, is to believe and feel that happy and honorable views of the high and blessed Father of all, and a calm, cheerful and confiding piety, are better, infinitely better, than those views which clothe the Deity in terrors, excite only, or principally, a devotion of fear, and distract and weaken even *that*, by multiplying and investing with contradictory attributes the objects of its adoration. But this no man can *believe* and *feel*, without being impelled to act. As well may light and darkness coalesce; as well may contradictory propositions be reconciled, or discord and harmony be counted the same. Apathy here, is the positive proof of empty and false professions. The true spirit of Unitarianism, which as we devoutly believe, is the pure and blessed spirit of the gospel, spurns, though with pity, all such from her embraces; for they dishonor her name, palsy her best powers, and poison the very air she breathes.

The plea that "we want direction,"—"we know not how to turn our efforts to account," is no longer valid. Through the *American Unitarian Association* all the energies of the Unitarian community may be brought into action. By the formation of Auxiliary Associations, the smallest contributions in our remotest borders may be rendered productive, by swelling the amount of the general funds, and may be sent back, in the form of tracts, to enlighten and bless the moral wilderness. Our periodical religious publications present themselves also as important instruments of a good influence on the community. Those who cannot contribute largely from their purses, may furnish the *wealth of intellect*. Let the Christian Examiner, and Christian Register engage the pens of our ablest men, laymen as well as clergymen;—let them have the benefit, too, of their influence in giving them extensive circulation, and in this way these silent stated messengers by spreading far and wide, the best products of mind, shall become our most important organs of bounty and influence.

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In August last a public meeting was held in Brooklyn, Conn. composed of gentlemen of the first respectability from various parts of the county, for the purpose of taking measures for the formation of a *Peace Society*. Great unanimity of sentiment prevailed at the meeting, and a Constitution, previously prepared, was with some slight amendments, unanimonsly adopted.

The following avowal of the views and purposes of the Peace Society, is from the preamble to the constitution.

"We, whose names are hereunto subscribed, having associated as a Peace Society, conceive it to be expedient and proper, distinctly to declare the object of our union and the motives by which we are actuated. Agreeing in sentiment with many similar societies in these United States, in Great Britain and in her American provinces, and having reflected with intense and painful regret on the anti-christian and inhuman practice of war, it is our design by all *lawful* and *justifiable* means in our power, humbly relying on the blessing of 'the God of Peace,' to discountenance it, as the fertile source of public and private calamity and crime. We explicitly 'disclaim any intention to interfere with the rights and liberties of any sect or denomination of Christians, or with the constituted authorities of the national or state governments.' And although as a society, we do not denounce *deffensive* war, we are cordially united in opposition to all *offensive or aggressive* wars.—We are desirous and do intend, by the distribution of Tracts, by correspondence, and by all other suitable means, to promote and extend, (to the full import of the angelic message,) 'peace on earth, good will to men.'"

The constitution having been accepted, the society proceeded to elect the requisite officers. The following gentlemen were chosen;—

"Thomas Hubbard, m. d. of *Pomfret*, President.
George Benson, Esq. of *Brooklyn*,
Rev. Hubbel Loomis, of *Willington*,
Samuel Perkins, Esq. of *Windham*, Vice-Presidents.
Rev. Samuel J. May, of *Brooklyn*, Corresponding Secretary.
Rev. Ambrose Edson, of *Brooklyn*, Recording Secretary.
Thomas Huntington, m. d. of *Brooklyn*, Treasurer."

Immediately after the officers were elected, the Board of Directors were called to order by the President, and a committee, consisting of George Benson, Esq. Rev. James Porter, and Rev. Samuel J. May, was appointed to prepare and publish an account of the formation of the society, and a statement of the views and principles which it is the object of the society to disseminate.

With this statement the committee have very judiciously connected some appropriate original remarks, as well as some valuable selections on the subject of war. These remarks are arranged under the following heads:—"the origin and progress of war"—"the crimes and calamities of war"—"war incompatible with christianity"—"auspicious circumstances"—"design and plan of Peace Societies."

We trust that the good example of Windham county will be followed by other counties, and that a state society will ere long be formed. The tract of which we have here given a brief account, will, if circulated widely, do much to awaken attention to the subject.

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The interesting extracts which we have this week given relative to the Slave Trade, speak much for the honor of the states of Spanish America. The resolute stand taken by Senor Alvarado, in defence of justice, humanity, and the laws of his country, cannot fail to command the applause of all good minds. It places him as a kindred spirit, on the bright list of the noble benefactors of his race, and justifies a claim to brotherhood with *Howard*, *Benezet*, and *Vincent de Paul*.

Who can read without the deepest emotion, the touching lines on our last page, "The African Chief?" Such scenes are not maginary. The same feelings and passions, and sympathies which guide our conduct, and influence our happiness, agitate also the breast, and warm the heart of the African.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—A few weeks since, I went to pay a visit to an old friend of mine in the country. We had been school-fellows, and had, in our younger days, often discussed the subject of education and the method, which we should pursue in our after lives.—Now that my friend had a family of his own, I was desirous of seeing how he carried his schemes into effect.

On Sunday morning every thing was in order; all the washing and cleaning had been done on Saturday. The family engaged in religious exercises, and nothing interrupted the solemnity of the first half of the day.

I was pleasing myself with the belief that my friend had acquired that most difficult art of interesting and instructing his children on the sabbath, without making it tedious; when the bell rang for afternoon service.—All now rose to prepare. We were soon ready; but, as we were setting out, Charles, the eldest, a boy about eight years old, loitered behind. Where are you Charles, said his father? "Get your hat, the bell is tolling." "I dont want to go to meeting, father."—"Don't want to go? Don't you want to be a good boy; get your hat and come immediately." The boy obeyed and lagged slowly along to church, giving every now and then symptoms of the unwillingness with which he complied. As soon as he entered the church he began to play; his father stopped him, and he sat still for a while, and then fell asleep and continued so through the whole of the service.

During all this time, I could not help asking myself what good has this boy derived from going to church. And really, I should like to know, Mr Editor, what possible benefit it can be to young children, to carry them to church.

I know indeed that it looks well to see a whole family, young and old, going to the house of God in company. That it is a delightful act to present ourselves with our little ones, before our Maker; and I would be the last to do away any of those pleasing associations which gather round the house where we and our fathers worshipped. But yet let any one look back upon the days of his childhood and recall his first impressions, and see if they are such as the house—the duty in which he ought to have been engaged, would inspire. If his first feelings were not any thing rather than holy religious feelings.

It is the common custom as soon as a child is able to walk, and often before he can talk, to dress him in his best suit and send him to church. Perhaps, the first time he is carried by the maid servant. He is told to be a good boy and not make a noise, which means he must sit still and do nothing.

Thus admonished he sets off. He is at first amused with the large concourse of people, he laughs, or crys at the sound of the organ, as the case may be. He comes home, and is praised as a good boy; and thus receives the impression that he has done all that any one is required to do at church.—But what has he learned? Nothing. He cannot understand even the object of public worship.

After going a few times until he has learned to sit still, or acquired the equally happy faculty of going to sleep, he is carried regularly with the family. But why he or his parents go, he cannot tell. It becomes a matter of course, a regular ceremony which is to be performed once a week. It never enters his mind that he has come to worship God, that the minister is only the organ of the congregation. That he, as well as every one present, are worshippers, and unless they join in the prayers, unless they unite in the praises, (which are prayers in verse,) they profane God's temple; they weaken and in time destroy their own devotional powers. A child cannot feel this, he cannot distinguish this assembly from any other, and of course his first impressions will be any thing but the proper ones. These impressions are the strongest and have a lasting influence. If a child were to remain at home, until he were old enough to comprehend the nature of the duty, until he had been made to understand it, his mind would be open to every good influence, which public worship is intended to produce and his first attendance on the house of God would awaken emotions which would ever afterward be likely to accompany him thither.

But not only does a child, who is carried early to church, lose the benefit of these first impressions; but he receives bad ones. His mind cannot remain a perfect blank. If he cannot engage in the services, he must be employed upon something else. He must play—he must amuse himself in some way; or else he will sit in listless apathy, and let his thoughts wander whithersoever they list. All this time he is acquiring a habit, and as it seems to me, a most pernicious habit. He learns to sit and hear the most solemn truths without giving the least attention. He learns to be present during the performance of the most solemn duty in which man can engage, and have his mind wandering to the ends of the earth.

You may say he is a child, that he will get over this in time. I say on the other hand, that every sabbath this habit is strengthening; that the longer he goes without giving his attention, the more difficult will it be for him to apply himself ever afterwards.—And the principal reason why there are so many well disposed people, who regret that they cannot give their attention; who complain of the dulness of a sermon, of the tediousness of the exercises, is that they have acquired this habit of inattention when young.

Besides this, there is another evil; children after having gone to church until the novelty has worn off, begin to dislike it.—They think it a grievous task to sit down with their hands before them, with nothing to engage their attention—nothing to occupy their minds.

They soon acquire an aversion to going, and when compelled, it tends to produce an entire disgust at religion. You have only to repeat these compulsory measures until your son becomes old enough to act for himself, and when he has acquired his liberty he will be likely to neglect public worship entirely. The chief cause why so many of our young men and apprentices stay away from church seems to me to be the distaste they have acquired, by being compelled to go, before they could understand the object of going, or comprehend the services enough to become interested in them.

The last reason I would urge against sending young children to church, and one which of itself, it seems to me is sufficient to shew the absurdity of the practice, is that the services are not designed for children. They are not such as a child can understand.—The clergyman never recognizes them as a part of his audience. The prayers, generally, are not such as a child can comprehend, and of course he cannot join in them. The same may be said of the hymns.

The instructions of the minister are beyond a child's capacities; and if he should bring himself down to a level with their minds he could not benefit the rest of his audience.

I know that sermons are sometimes preached to children, but these are usually designed for the parents and adapted to their capacities. It is impossible from the nature of things, that a minister should preach in such a manner as to teach young children and their parents at the same time. One or the other party must suffer, if this should be attempted, and it never has been attempted.—Again, the child feels that he is not addressed, that he is not expected to attend; he is sensible that he is too young to comply with the rules, too little experienced to be believed guilty of the faults noticed by the clergyman; and the consciousness of not being regarded as one addressed, would be sufficient to prevent any impression; even if he could understand one or two sentences in the sermon.

I need not repeat, that the drowsy eyes, the vague looks, which are every where to be seen in our churches, or what is equally offensive to a serious mind, the chilling criticism, which follows the solemn appeals out of church, are in a great measure to be attributed to this error which has nothing but custom to recommend it, of sending children to church when too young to comprehend the meaning of the service. M. S. L.

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Mr Editor,—*Verax* at present doubts the expediency of publishing the names of the ministers, alluded to in a former communication, who had been instrumental in promoting division in a neighboring parish. His object in making that communication was not the gratification of any personal feelings towards the individuals concerned, with neither of whom has he any personal acquaintance, and from neither of whom is he aware that he has ever received any injury. He wished simply to call the attention of the public to what he has long viewed and lamented as a growing evil in the churches of our land, to wit; the interference of ministers in the concerns of neighboring parishes for the purpose of creating or of fostering division. He believes that this is often done; that it was done in the case referred to, without any justifiable cause. Were such interference confined to cases of *conscientious dissent*, he would be the last to complain of it. But he fears that many intrude themselves into other parishes in cases where they cannot avail themselves of this plea; that many go without being sent for; or, at least, where circumstances clearly evince that it is not *conscience* that prompts the call. He is persuaded, that, in many instances, without such interference, the excitement of feeling in certain members of the parish, which prepares them to be wrought upon by foreign influence, *and which is caused by other than religious considerations*, would soon subside, and the peace and harmony of the society restored. He does not suppose that the conduct of the ministers, in the case to which he adverted, deserves stronger reprobation than that of many others. He does not wish them therefore to bear alone the odium which, in the minds of an enlightened community, he is persuaded, is attached to such as *stretch themselves beyond their line* and foster a spirit of disord and uncharitableness.

With these views he forbears to publish the names of the individuals or of the parish alluded to; at the same time he wishes it to be understood that he shrinks not from the responsibility of giving them, as they were reported to him on sufficient authority, should they be called for by the persons implicated. He has, moreover, left their names with the editor of this paper.

He takes this occasion, however, to say, that he cannot *prove* that more than *two*, though it was currently reported that *four*, were instrumental in persuading *the aged widow* referred to, to forsake the temple at at which she had been a stated worshipper for half a century, and to give her countenance and support to the formation of a new church. Verax.

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FOR THE CHRISTIAN REGISTER.

### OBITUARY.

Deacon Benjamin Wyman, whose death, in Lancaster has lately been announced, at the age of 61, had for many years been an exemplary, respected, and faithful officer of the church. From his earliest years religion had been the subject of his meditaton, the sanctifier of his spirit, and the directory of his life Few men in the common walks, and with limited means of critical knowledge, had more sacredly applied their minds to the study of the scriptures, or evinced greater solicitude to understand them. In declaring the result of his inquiries, the hearer was always prepared to acknowledge, that in him there was a happy union of diffidence, independence, and charity. Being of an unassuming temper, and having a correct and deep sense of human fallibility; he showed no symptoms of unjustifiable positiveness or dogmatism. A persuasion of the value of truth induced a readiness on all fit accasions with humility and firmness to express it. A respect for the liberty secured by christianity to all who profess, it led him to mourn the prevailing intolerance. He believed that it would be a wicked usurpation in him to affirm that a subscription to his creed is the exact measure of the knowledge, integrity, piety, or prospect of salvation of a fellow christian.

A life of uncommon infirmity and suffering furnished the opportunity to review and test his christian faith. It was an edifying and delightful scene to behold its triumphs in the collectedness and serenity of his mind; in his indifference to the world; in his longing after immortality; in the prayer which he fervently offered that he might depart, and be with Christ. It cannot but be acceptable to each christian reader to learn the general views of the gospel, which proved so fruitful and estimable a source of fortitude, composure, and peace in sickness and death. The privilege is not to be slighted, that these views may be recorded in the language which dropped from the lips of a humble disciple. At one of the last seasons in which he had strength to utter the convictions of his mind he was asked, whether in the near prospect of death and eternity he was confirmed in the ideas he had often expressed of the character of God, of the Saviour, and of the terms of acceptance?—With a deliberation, solemnity, and belief that he must soon appear at the tribunal of heaven, which the witnesses pray that they may never forget, he thus replied: "I be-

lieve that God is just and merciful, and that he will never cast off the humble and penitent. I believe that the Saviour is not God, but the Son of God, who received power from his Father to work miracles, to rise from the dead, and to do and suffer all which was required of him. I do not believe that we are to address our prayers to him, but that we are to love and obey him, and be thankful to him for all which he has done for us, as our Saviour, and as the greatest benefactor, who ever appeared on the earth. I do not believe that he made such an atonement for sin, as that his death was required to appease the divine anger or to satisfy the divine justice, but that his death was a necessary part of his mediation, and that through him we are to expect acceptance with God. I have always been wounded by the bad lives of professing Christians. I have sometimes feared that I was too dull and cold in my love to the Saviour; but it has been my belief that religion is a rational thing. I pray that I may not be deceived. I have now the hope that I shall be accepted."

"Mark the perfect man, and behold the upright; for the end of that man is peace."

## RELIGIOUS SUMMARY.

We understand that Mr Charles Chauncy Sewall, has been invited to become the minister of the Unitarian Society lately established in Danvers.

We have learnt also that Mr Hill, who has been invited to settle in the ministry in Worcester, as colleague pastor, with the Rev. Dr Bancroft, has accepted the invitation.

*Sunday Evening Lectures.* The interest in these lectures continues unabated. The next lecture will be in Rev. Mr Ware's Church in Hanover-street. The services will commence at half past six o'clock.

ORDINATIONS. On the 20th December, Hugh M. Kooulz, was ordained to the pastoral office, over the Presbyterian Congregation of Hopewell, Orange county, N. York.—On the 10th of Jan. Rev. Jeremiah Glenis was ordained as minister of the religious society in Lunenburg, Vt.—In Conway, Mass. Rev. Daniel Crosby over the congregational society in that place.

*Friends.* The Friends or Quakers are now a very numerous and respectable sect in England. In this country we are told that they have more than one thousand congregations.

*Bible Society.* The Treasurer of the American Bible Society acknowledges the receipt of $4,873 26, during the month of December. Of this sum $1,874 47 was received by donations, and the rest in payment for Bibles.

*Home Missions.* On the evening of the 25th ult. a meeting of gentlemen from the orthodox societies in the city, was held at the Marlborough Hotel, for the purpose of taking measures to afford aid to the cause of Missions in the United States. At this meeting a society was formed, which is to be denominated, "The Boston Society for Home Missions."

It is intended that this society shall be auxiliary to a State Society for the same purpose, and that the State Society, (when formed,) shall he auxiliary to the "American Home Missionary Society." It is stated that at the meeting abovementioned, about a *thousand dollars* were subscribed by the gentlemen present, to the funds of the Society.

We are told that the American Home Missionary Society, has aided within the last eight months, in the support of 157 missionaries.

*Massachusetts Domestic Missionary Society.*—The amount received into the Treasury of this Society, since the 5th of July last is $738 95.

*Sierra Leone.* The Church Missionary Society of England having lost many valuable lives in Africa, on account of the insalubrity of the climate, have been led to inquire for religious teachers from the southern parts of the United States. It has been recommended to them to endeavor to procure colored persons, if such may be found who are qualified. The application has been laid before the Executive Committee of the Episcopal Missionary Society. The climate of Sierra Leone, we are told, will require persons who have been accustomed to the low-lands of the southern States.

## LITERARY.

*General Washington's Works.* It is with great satisfaction that we have learnt that Mr Jared Sparks, editor of the North American Review, has made arrangements with Judge Washington, for publishing an entire edition of "General Washington's Works," to consist of his letters to the Governor of Virginia, during the French war, his State Papers, Official Correspondence, both military and civil, and such of his private letters as may be deemed suited for publication; the whole to be comprised in a series of volumes, with notes and illustrations by the esteemed editor. It is well known, that Gen. Washington preserved, with scrupulous care, copies of his own letters, as well as the prodigious number of originals, which he received from other persons. In addition to a full use of these papers, which are now at Mount Vernon. Mr Sparks will profit by a mass of materials for Revolutionary History, which he has gathered by a personal inspection of the several public offices in the old states, as well as from various private sources. The records, correspondence, and other papers of the old Congress, are preserved in the Department of State, to which he will also have access.

With these advantages and resources in aid of the editor, it may be expected that the work will possess a national interest, and constitute a most valuable addition to our political history. We understand that Chief Justice Marshall cordially approves the plan, and will contribute such facilities as may be in his power to promote its execution.—*National Intelligencer.*

*Life of Buonaparte.* The life of Buonaparte, by Sir Walter Scott, is now in the press at Philadelphia. A writer in the New York American, who has seen the sheets of the two first volumes, says,—

"With regard to the spirit of the work it is liberal, yet decidedly loyal. The author is willing to give due credit to the motives of the Constitutional and Republican leaders of the Revolution; but the King, Louis XVI, is allowed no faults but those which endear him to us."

To show that the views which the author takes of the French Revolution will, in one point, be grateful to Americans, he says,—

"Sir Walter is eminently just to LAFAYETTE. There is no history extant, of these times, which exhibits LAFAYETTE in so respectable a light, whether as regards character, influence or abilities. His motives are represented as pure; his influence as great; he is acknowledged as the leader of his party; and his treacherous imprisonment by the Prussian Monarch is justly and warmly condemned."

*Harvard College.* The board of overseers for Harvard College met yesterday in the Senate Chamber, his Excellency Levi Lincoln in the chair.

*Voted*, That the Professor of Mineralogy, do all the duties of a Professor of Mineralogy and Geology, on the usual tenure and permanency of other Professorships in the University.

*Voted*, That an adjunct Professor of Mineralogy and Chemistry be appointed, who shall be inducted into office in like manner as the principal Professor, who shall reside at Cambridge, and receive $1000 per annum, from the Irving foundation, and 200 per annum, for fuel, expenses, &c. to be paid by the college.

Whereupon, the board proceeded to vote for such adjunct Professor, and Dr John D. Webster was chosen in concurrence with the Faculty.

On the subject of choosing an Alfred Professor of Natural Religion, Moral Philosophy and Civil Polity, the Board elected Dr Levi Hedge to that office, in concurrence with the Faculty.

Ebenezer Francis, Esq. was chosen Treasurer of that Board in concurrence, &c.

Committees were appointed to notify the several gentlemen above named, of their election.

Several votes were passed relating to the Gymnasium, &c. also an amendment to the 60th article of College Laws.

A commet is said to have been lately observed a little to the southeast of the planet Mars.

## CONGRESSIONAL SUMMARY.

IN THE SENATE

On the 26th Jan. the Senate resumed the discussion of the Bankrupt Bill. Nothing final was done on the subject, and it was resumed on Friday. The result was a refusal to reconsider the vote striking out the 93d section of the bill.

On the 27th, several private bills from the House were read and referred.

A petition from the family of the late Mr Jefferson, was respectfully submitted. It related to arrangements by which the late grant of a lottery for the sale of Mr Jefferson's estate might be rendered available to the relief of the family, agreeably to the original intention of the grant. The principal part of the sitting on Tuesday was occupied on private bills.

On Wednesday, the Bankrupt Bill was taken up in the Senate. On the question for passing the Bill to be engrossed, it was negatived 25 to 15.

On Thursday, a motion for reconsideration of the vote just named, was carried 26 to 17, and the subject again thrown open. The bill to abolish imprisonment for debt was made the order of the day for Friday the 6th of Feb. A bill was reported on Tuesday, for increasing the pay of Surgeons and Surgeon's mates while in actual service. Notice was given that the Bankrupt Bill would be called up for final discussion, in the Senate on Monday the 5th instant.

IN THE HOUSE OF REPRESENTATIVES.

On the 26th, an unsuccessful attempt was made to bring up the Manufacturer's Bill. The House went into committee of the whole on the consideration of private bills.

On the 27th, a bill was reported and read a first time for the better organization of the ordnance department. Several engrossed bills passed, and were sent to the Senate. On Monday, the bill to authorize the Secretary of the Treasury to exchange ten millions of stock was taken up, in committee of the whole. An amendment was offered, giving a discretionary power to the Secretary of the Treasury to issue treasury notes should the other projects fail.

On Tuesday, Mr Webster, from the committee on the Judiciary, reported the bill from the Senate, to provide for the reports of the decisions of the U. S. Supreme Court.

Mr Mercer, from the committee on Roads and Canals reported a bill authorizing a subscription of 25,000 shares to the stock of the Chesapeake and Ohio Canal Company.

The bill for the protection of Woollen Manufactures was taken up in committee of the whole. The bill was discussed at great length by Mr Pearce in favor, and Mr Claiborne and Mitchell in opposition. The committee rose and reported.

On Wednesday, after some business of a local nature, the bill relative to duties on Wollen Manufactures was taken up on committee of the whole. Some amendments were proposed and acceded to, and the committee rose. The House then considered the bill, and Mr Cambreleng entered on a general view of the merits of the bill, but soon gave way to a motion for adjournment.

On Thursday Feb. 1st, in the House a resolution was submitted and finally laid on the table, relative to the appropriation of the supposed surplusage of the money granted by the British Government under the treaty of Ghent, for the indemnification for slaves taken in the late war.

The House again entered into the discussion of the wollen duties bill, but the House adjourned before any decision was made. A debate was had on Friday in the House, on the subject of the changes of the newspapers in which the laws of the United States are published. No vote was taken, and the House proceeded to the consideration of private bills.

## STATE LEGISLATURE.

IN THE SENATE.

On Thursday, the Committee on Education were instructed to inquire what measures were expedient for obtaining for this Commonwealth its share of the proceeds of the United States lands, appropriated for purposes of education, and granted to new states.

On Friday, a bill giving further remedies in equity, and also a bill for regulating elections, passed two readings. Several bills passed to be engrossed which will be noticed when finished.

The Senate proceeded agretably to appointment to elect a United States Senator. The Hon. James T. Austin, had 21 of the 39 votes given and was elected. The business of Saturday, in the Senate, was chiefly of a local nature. Nothing importan t was finished.

On Monday, a bill for protecting Marshfield Beach and Meadows passed to be engrossed.

Two messages were received from the Governor, one communicating the resignation of Maj. Gen. Benjamin Lincoln, of the 5th div. M. M. and the other recommending to the attention of the House the adjustment of the accounts of Hon. Geo. Sullivan, for expenses incurred in prosecuting the Massachusetts claim.

On Tuesday, Feb. 6, the bill for the establishing a Hourse of Correction in New Bedford, and the bill to incorporate the Ridge Hill Aqueduct Company, were negatived in the second reading.

A report of the agents for selling the Commonwealth's lands in Maine, was read, and referred to the Committee on Public Lands. Sent down for concurrence.

The following bills passed to be engrossed, and were sent down for concurrence:—

A bill to prevent unnecessary delay and expense in the prosecution of real actions.

A bill to incorporate the Methodist Episcopal Church in Lowell.

IN THE HOUSE OF REPRESENTATIVES.

On Thursday, Feb. 1, the Committee on Education submitted a report on the abstract of the School Committee. The following bills passed to be enacted.

To incorporate the Taunton Savings Institutions; the Adams Temple and School Fund in Quincy; the Trustees of Ministerial Fund in Berkley; the Bemis, Bottomly, and Ware Manufacturing Companies; the Roxbury Mutual Fire Insurance; the South Boston Iron Company; the add. Hingham Mutual Fire Insurance Company; and, to prevent the destruction of fish in Edgartown harbor, by seining.

The bill to grant licences to sell lottery ticket was called up read a second time and debated, but the House adjourned without taking any question. On Friday the same bill was again debated, but no question taken.

On Friday, a message was received from the Governor announcing the receipt of certain pamphlets from Gov. Troup, of Georgia, on the subject of the controversy between the United States and the state of Georgia. Read and ordered to lie the table.

On Saturday, a bill to regulate the pilotage through the Vineyard Sound and over the Nantucket Shoals was read and ordered to a second reading on Monday. The bill relative to lotteries was taken up and the further consideration assigned for Monday.

The bill authorising the establishment of an Alms House by certain towns in the county of Franklin passed to a third reading and was ordered to be printed. The consideration of the lottery bill was resumed, but nothing decided. The further consideration was assigned for Tuesday.

On Tuesday, a bill to preserve and secure from damage Marshfield Beach and the meadows thereto adjoining, came down passed for concurrence. Read twice and ordered to a third reading tomorrow.

A bill fixing the compensation of Counsellors, Senators and Representatives, and equalizing the expenses of legislation, was called up for consideration, and finally passed to a third reading, yeas 119, nays 73.

## FOREIGN INTELLIGENCE.

The following is an extract of a letter from the editors of the New York Gazette to Mr Topliff of this city.

Capt. Hall, from Maracaibo, informs that Gen. Bolivar arrived there on the 16th Dec. in the steam boat Fidelity, from up the lake, and that great rejoicings took place on the occasion.

A letter from Laguayra, dated 6th ult. says—"At length all political differences are likely to be terminated. Bolivar arrived at Maracaibo 16th ult. was at Puerto Cabello 30th, at Valencia 2d inst. with Gen Paez, and tomorrow he is expected at Caracas."

From Puerto Cabello he issued a proclamation, which has given general satisfaction as it announces that not a single individual will be molested on account of his political opinions, nor the share he may have taken in the revolution. Bolivar takes upon himself the supreme command, and the Grand Convention is to assemble as soon as determined by the people when and where.—Public rejoicings, Te Deums, &c. are now the order of the day.

*Colombia.* A letter from Laguira, Dec. 16, says Dr F. is in the Guard House—not allowed to communicate with any one—ordered to leave the country in 48 hours—and will sail for Curacoa this evening. His crime is said to be his political remarks. Twentyfour Caracanians have been arrested for the same reason. Foreigners are forbidden to speak on the politics of the country under pain of being sent off. These measures appear to have been under Paez, and abandoned on the approach of Bolivar.

*Com. Porter.* Accounts from the Havana, to Jan. 12, state positively, that Com. Poter's squadron was blockaded at Key West;—but an arrival at New York, which passed Key West Jan. 11, saw no vessels of war in the harbor, and none cruising off the place.

*Latest from England.* The packet ship Canada, Capt. Rogers, arrived at New York, Feb. 5, from Liverpool, from which place she sailed on the 3d of January, bringing us London papers to the evening of Jan. 1st, and Liverpool to the 3d. The news by the Canada is 18 days later than we have before received.

Warm debates took place in the French legislative assemblies, on the answer to the King's speech, particularly relating to the affairs of Portugal. The answer was carried notwithstanding the warmth opposition. The London Courier of Dec. 30th says—"The ministers of Charles X. have proved themselves alike the friends of France and Europe, by their cordial cooperation with England, in endeavoring to repair existing evils, without the application of so severe, so dangerous, and so hazardous a remedy as war.

The London Observer of Dec. 31st says—"Expresses from Berlin and from Vienna have brought the sentiments of those courts on the King's Message, and on the interference of England in the affairs of Portugal. They entirely accord, it is said, with the view taken by this country, of which, indeed, little doubt could have been entertained. The whole conduct of the Austrian cabinet with regard to Prince Miguel, has identified it with, and partly pledged it to support the new state of things in Portugal; and Prussia fills too unimportant a part in European politics to venture to oppose the will of England, even if any secret wishes to that effect were entertained.

A private letter dated Lisbon, 25th of December, mentions that the 4th and 25th English regiments were landed on Christmas day, which the inhabitants considered a favorable omen. The progress of the insurgents was slow. The Marquis de Chave's advanced troops, in place of marching on Oporto, were on the direct road to Lisbon, for the purpose, according to report, of striking a grand blow at the capital, they marched upon Viseu and Coimbra. It was confidently stated that an engagement had taken place, but not of a decisive nature, but by the result, two of the Marquis de Chave's regiments are stated to have laid down their arms, and afterwards joined the constitutionalists.

*Frankfort on the Order, Dec.* 17. (Private letter.) Letters from several merchants at Pera, state that the steps taken by the Ambassadors of the great powers to terminate the affairs of Greece, begin to be so active as to give a hope that this important negotiation will end satisfactorily. Already it is said that that country will be divided into two Hospodariats, and that a Prince of the house of Cantacazeno will be one of the Hospodars. This, however, needs confirmation.

News from Constantinople to the 27th of November, mentions that the Sultan continued his exertions for the organization of his new troops. The city remained tranquil.

A private letter from Geneva states that Lord Cochrane was preparing to attack the Turks The vessels composing his squadron are said to be at Gibraltar. He had just reinforced it with two steam boats and some gun boats, purchased in the ports of France and Italy, and was preparing immediately to take the command with them. He has not thought fit to explain beforehand, the plan for the campaign. We should not, however, be surprised, if he began by blockading the port of Alexandria, where it is supposed he has secured beforehand, friends among the Franks, and perhaps, even in the Council of the Viceroy.

Intelligence from the coast of Egypt has reached the city by a French vessel of war, arrived at Toulon, so late as the 25th of November. All merchant vessels were under an embargo, on account of the sailing of another expedition for the Morea.

*Paris, Dec.* 28. It is affirmed that the Papal Minister at Constantinople has been instructed to take an active part in the negociations carrying on with the Divan by the Ambassadors of France and England, relative to the affairs of Greece.

*Latest from Greece.* We have received from Smyrna, the *Spectateur Oriental* to Nov. 17. It speaks with confidence of negotiations going on at Constantinople, the object of which was to bring about a termination of the Greek war, and which it was hoped would be successful. There was no conjecture, however, of the nature and conditions of the pacification which it was expected would be brought about.

The Captain Pacha withdrew with his squadron from Metelin, Oct. 28, and arrived at the Dardanelles, Nov. 6, where it was expected he would winter.

The Pacha of Candia had made himself so odious by his severe exactions upon the people of that island, that the revolts in the interior had become much more frequent and alarming.

Accounts from Alexandria in Egypt to Oct. 28, state that on the arrival of a Tartar from Constantinople, a portion of the troops which had been already embarked on board the squadron, had been landed, and it was said that the squadron was to sail without them, for the purpose of carrying provisions to Ibrahim Pacha. It was conjectured by the writer of the letter, that the cause of the disembarkation of the troops was the prospect of peace.

Accounts from Athens relate that the Greeks succeeded in throwing a reinforcement of 200 troops into the Acropolis. Omer Pacha of Negropont, is dead. Ibrahim Pacha appears to have remained in the Morea. The squadron from Egypt was impatiently expected at Navarin, with the pay and clothing of the troops, and provisions; Colocroni was at Napoli, attempting to fit out an expedition against Tripolitza.—*Daily Adv.*

## DOMESTIC INTELLIGENCE.

*Schools in Massachusetts.* The committee of the Legislature on Education has reported an abstract of the returns of the state of the Schools, made in pursuance of the act of March last. Of the 302 towns in the Commonwealth, returns have been made from 214, and from the other 88 no returns have been received. The sums raised annually for the support of public schools in these 214 towns amount to $226,220. This sum is expended in 1726 school districts.

The number of scholars attending public schools in these towns is as follows:

| | | |
|---|---|---|
| Under 7 years of age, | 17,284 | 16,736 |
| From 7 to 14 years, | 29,160 | 25,133 |
| Over 14 years, | 15,973 | 12,900 |
| Males, | 62,417 | 54,769 |
| Females, | 54,769 | |
| Total, | 117,186 | |

The number of private schools and academies in the same towns is 953, in which the estimated number of pupils is 25,083, and the estimated annual amount of tuition fees $192,455.

The number returned of children from 7 to 16 years of age, who do not go to school, is 2974—of children prevented from attending by want of books, 317—and of persons over 14 years of age, unable to read, 530.—*Daily Adv.*

The Patriot states that orders have been received by the commander on this naval station to fit out the vessels in ordinary, and have them ready for sea. Similar orders have been received at the navy yards in Philadelphia and New York.

A man by the name of Morgan, who had been confined in jail for debt, in one of the western counties of New York, was lately taken from jail by a man named Lawson, who paid the debt to the jailors wife, in the evening, in the absence of her husband.

When a little way from the prison, Morgan was seized, hurried into a carriage and carried, it is said out of the state. It is generally reported that this was a conspiracy of individuals, to punish Morgan for revealing masonic secrets. Four persons have been tried, convicted, and sentenced to imprisonment for having been engaged in this conspiracy, one for two years, one for one year, one for three months, and one for one month.

Judge Throop, in passing sentence on the conspirators, says, "you have robbed the state of a citizen, a citizen of his liberty, a wife of her husband, and a family of helpless children of the endearments and protecting care of a parent. And whether the unfortunate victim of your rage has been immolated, or is in the land of the living we are ignorant, and even you do not pretend to know." The affair has occasioned the greatest excitement in the neighborhood of the transaction. A letter from Rochester of the 13th ult says,—"There is to be a convention of Delegates from the counties in this quarter at Lewiston, next week to investigate the Morgan affair. There is a report that the captain was killed in Fort Niagara, after a *kind of trial* by those who had him in custody. It is now certain that he was confined a night in that Fort."

A meeting of the inhabitants of the town of Seneca was held on the 13th ult. to take into consideration the late outrage on the rights of an American citizen, in the case of William Morgan. At this meeting sundry resolutions were passed, in which they express their opinion that all secret associations, (alluding to Freemasonry,) are dangerous to freedom; that they will not knowingly vote for any freemason for any office whatever, either of town, county, or state,—and that they view the silence of the public journals in relation to the case of Morgan, to be highly alarming.

A meeting of the citizens of Canandaigua, to take the affair into consideration was advertised to take place on the evening of the 31st ult.

We understand that the Rev. Mr Holley has resigned his office as President of Transylvania University, and that he intends travelling in Europe.

The Legislature of Maine have elected Albion K. Parris, late Governor of that state, as a Senator in Congress, for the next six years, in the place of the Hon. John Holmes.

## MARRIAGES.

In Plympton, Capt. Nathaniel Harlow, late master of the brig Delta of Boston, to Miss Abigail Ripley, both of P.

In Charleston, S. C. Mr Wm Crosby to Miss Mary Ann Fraser.

In Cohasset, by Rev. Mr. Flint, Mr Thomas Bourne, jr. to Miss Clarissa Pratt.

In Weston, by the Rev. Mr Field, Mr William Hastings to Miss Maria Pierce, daughter of Thaddeus Pierce, Esq.

## DEATHS.

In Dublin, N. H. Capt. James Chamberlain, aged 85.

In Townshend, Vt, widow Susannah Wiswell, aged 100.

In Kennebunk, Miss Arabella Merrill, 23.—In Kennebunkport, Miss Mary I. Nowell, 15, daughter of Gen. S. N.

At East Haddam, Conn. on the 17th ult. Rev. Elijah Parsons, in the 80th year of his age.

In West Bridgewater, 31st ult. Capt. Eliakim. Howard, aged nearly 88, a very worthy man, brother of the late Rev. Dr Simeon Howard, of this city. He held the offices of Town Clerk and Treasurer, of the old town of Bridgewater 42 years.

In Lowell, Mr Ira Martin, aged 27.

In Hingham, Mrs Sally Stodder, aged 36, wife of Capt. Luther Stodder.

In Lynn, on Tuesday morning last, after a short illness, Micajah Collins, aged 63—an approved and highly respected minister of the Society of Firends.

In Cambridge, on the 28th ult. Major Loring Austin, aged 36, late of the United States Army.

At Milton Leander N. Hollingsworth, eldest son of Mr Mark Hollingsworth, aged 20.

In Scituate, on the 2d inst. Mr Augustus Clapp, Post Master, aged 75.

In Oakham, on the 27th ult. Joseph Fobes, Esq. formerly of Bridgewater, in the 69th year of his age.

In Mobile, Jan. 8, Mr Isaac Fiske, of Weston Mass. aged 28.

At La Grange, [France,] Count Lasteyrie, son in law of Gen. Lafayette.

In Buenos Ayres, Mr Samuel Folsom, 54, formerly of Boston.

At Messina, Sicily, the Consul for the United States.

The deaths in New York, during the week ending the 17th ult. were 117—viz. 36 men, 10 women, 29 boys, and 32 girls.

On the 31st of December last, William Gifford, Esq. late editor of the Quarterly Review, aged 71.


**DR CHANNING'S SERMON.**

FOR sale, at 81, Washington-street. Dr Channing's late Dedication Sermon at New York. Feb 10

**WRIGHT'S LIFE AND LABORS.**

WRIGHT'S MISSIONARY LIFE, &c. A few copies of a review of the Missionary life and labors of the Rev. Richard Wright, the celebrated English Unitarian Missionary—written by himself, may be obtained at the Office of the Christian Register.

It is an English edition of this work that is now advertised, and it is offered at one dollar per copy. The proceeds of the sale belong to Mr Wright, whose labors, travels and exposures in the cause of liberal Christianity have impaired his constitution, and left him no leisnre for accumulating this worlds goods. Feb 10

**LITERARY GAZETTE.**

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 5.

CONTENTS.

REVIEW

Adventures of a French Serjeant—Alexander on the Canon of the Old and New Testaments—Jicotencal—Carter's essays on popular education

MISCELLANY.

Micromegas.

ORIGINAL POETRY.

Wyoming—Weep not for the Youthful Dead.

CRITICAL NOTICES.

Davis's Edition of Morton's New England's Memorial. Mitchill's Discourse on the Character and Services of Thomas Jefferson. The Populous Village; a Poem. Continental Adventures; a Novel. Cornelius Nepos. Northern Regions. Diary of an Ennuyee.

INTELLIGENCE.

Extract from his Log-book, furnished by a gentlemam of Salem, Mass. Turkish Anecdote. St Augustine. Leipsic Fair. Ancient Sepulture.—Schools of Mutual Instruction in Denmark. Deaf and Dumb in the Canton of Vaud. Adhesion of Glue. Burmese Cannon. Transmutation of Metals. Natural History. List of New Publications Feb.

**THE TWO BIRTH DAYS.**

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

**MR SULLIVAN'S REMARKS.**

JUST Received. "*Remarks on a Sermon*," published by the Rev. ISAAC ROBINSON, Pastor of the Church in Stoddard, N. H. illustrating the Human and official inferiority of, and Supreme Divinity of Jesus Christ." By T. R. SULLIVAN, Pastor of Keene Congregational Society. dec 30

**MR LITTLE'S SERMON.**

JUST received and for sale at 81 Washington street, "A Funeral Sermon, on the death of John Adams and Thomas Jefferson, Ex-Presidents of the United States, preached on Sunday evening, July 16, 1826, in the first Unitarian Church, Washington City. By Robert Little." jan 13

**FAMILY PRAYERS.**

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

## POETRY.

### THE AFRICAN CHIEF.

Chain'd in the market place he stood,
A man of giant frame,
Amid the gathering multitude
That shook to hear his name—
All stern of look and strong of limb,
His dark eye on the ground—
And silently they gazed on him,
As on a lion bound.

Vainly, but well, that Chief had fought;
He was a captive now,
Yet pride, that fortune humbles not,
Was written on his brow.
The scars his dark broad bosom wore,
Show'd warrior true and brave;
A prince, among his tribe before,
He could not be a slave.

Then to his conquerer he spake—
"My brother is a king,
Undo this necklace from my neck,
And take this bracelet ring,
And send to where my brother reigns,
And I will fill thy hands
With store of ivory from the plains,
And gold dust from the sands.

"Not for thy ivory nor thy gold,
Will I unbind thy chain;
That bloody hand shall never hold
The battle spear again.
A price thy nation never gave,
Shall yet be paid for thee;
For thou shall be the christian's slave,
In lands beyond the sea."

Then wept the warrior chief, and bade
To shred his locks away;
And one by one, each heavy braid,
Before the victor lay.
Thick were the plated locks and long,
And, deftly hidden there
Shone many a wedge of gold, among
The dark and cripsed hair.

"Look, feast thy greedy eye with gold
Long kept for sorest need;
Take it—thou askest sums untold,
And say that I am freed;
Take it—my wife the long, long day,
Weeps by the cocoa tree,
And my young children leave their play,
And ask in vain for me."

"I take thy gold—but I have made
Thy fetters fast and strong;
And ween that, by the cocoa's shade,
Thy wife shall wait thee long."
Strong was the agony that shook
The captive's frame to hear,
And the proud meaning of his look
Was changed to mortal fear.

His heart was broken—craz'd his brain;
At once his eye grew wild;
He strugged fiercely with his chain,
Whisper'd, and wept, and smil'd;
Yet wore not long those fatal bands,
For once at shut of day,
They drew him forth upon the sands,
The foul hyena's prey. *Bryant.*

### THE RESTORATION.

*Baruch, Chapter v.*

Put off, O fair Salem! thy garments of mourning,
The robe, which in days of affliction was thine;
Again is thy strength and thy splendor returning,
Again the pure light of thine altars shall shine.
For a garment around thee,
Be righteousness worn;
Let the gemm'd crown of glory
Thy temples adorn.

Arise, O fair city! the brightness of heaven
Shall scatter the gloom that envelopes thy name;
To crown all thy honors to thee shall be given
Mild-spirited peace, and unchangeable fame.
The beams of thy glory
Shall lighten the earth,
And men of all nations
Shall bow to thy worth.

Arise! look around! see thy sons without number,
Enraptur'd, draw near from the east and the west!
In thy blissful retreat, shall the worn spirit slumber,
The mourner rejoice, and the weary find rest.
From hate and oppression
Thy sons shall return;
In the land of the stranger
No longer to mourn.

Each hill shall sink low in the vale it frown'd over,
And level the path of thy children shall be;
Safe shall they pass, for the arm of Jehovah
Shall screen them from harm as they hasten to thee.
To the home of their fathers,
The weary shall come,
And the foe shall no longer
Compel them to roam.

*Haverhill Gaz.*

## NARRATIVE.

### AN EVENING RIDE.

In the autumn of last year, upon my return from an excursion into a distant county, I rode slowly, along the romantic bank of *** River, indulging in that melancholy, yet delightful *reverie* into which autumnal scenes never fail to throw me, and stopping, now and then, to admire the picturesque objects around; when the venerable figure of an aged farmer, leaning against an ancient oak, whose branches partly projected over my path, suddenly caught my eye.

"Perhaps," says Blair, "the most complete assemblage of beautiful objects that can any where be found is presented by a rich natural landscape, where there is sufficient variety of objects; fields in verdure, scattered trees, and flowers, running water and animals grazing. If to these be joined some of the productions of art, which suit such a scene; as a bridge which arches over a river, smoke rising from the cottages in the midst of trees, and the distant view of a fine building by the rising sun; we then enjoy, in the highest perfection, the gay, cheerful, and placid sensation, which characterizes beauty."

Thus far the Legislator of taste. I would have added: "A still superior charm, that of sentiment, will be spread over the landscape, if somewhere in the intersting group, be placed human beings, who, by their age, or any other circumstance, harmonize with the season of the year, and its concomitant scenery; for instance, if on a vernal day, at the moment when, with brilliant tints of renewed vigor and beauty nature emerges from the shades of night, some lovely child be seen, lightly tripping over the lawn in pursuit of the gay butterfly, or some rustic *Hebe* appear, gathering as she crosses the flowery vale, the dewy blossoms of the wild rose, on the mossy banks of a transparent rill; or if, towards eve in autumn, some rural *Nestor* be found seated under a decayed tree, near the ruins of a monument, perhaps coeval with himself, and gazing, in expressive silence, on the glorious orb of the setting sun, already half concealed below the western horizon.——Oh! there are few scenes in nature so ineffably moving as the last!—As, upon the occurrence which I have just related, I looked at the venerable unknown before me, I was forcibly struck by this impressive consonance between him and the surrounding objects. Only a few languid flowers now diversified the fading verdure, which here and there still mantled the skirts of the road. The evening breeze was scarcely heard to sigh through the adjacent woods, whose discolored foliage seemed to be detached and scattered around me, by some invisible hand. The waves of the river, gently propelled by each other, silently expired on the sandy shore. The dying rays of the sun still impurpled the western sky, but their tints were feebled, and evanescent. In short, the universal aspect of nature, at that moment, and in that place, presented none but images of weakness, langor, and decay.

Thus attuned for sympathy, I respectfully accosted the rural patriarch, and, after the ordinary compliments, entered into more particular conversation with him.—The day was now rapidly drawing to its close.

"Do you see," said the good old man, "a solitary house, upon yon hill?"—"Yes,"—"Well! follow me. Under my humble roof, you will find a frugal repast to recruit your exhausted strength, and a simple couch to enjoy repose."

Accustomed as I am to the unceremonious hospitality of our country, I accepted his offer; alighted from my horse and began to walk by the side of my venerable companion. I could not forbear admiring the noble mixture of simplicity and dignity which characterized his manner, and the strong, unaffected, natural vein of genius that marked all his observations. He was now, he said, about eighty years old, and, owing to the innate gentleness and gaiety of his disposition, to the temperance and uniformity of his diet, to the regular exercise which he took every day, and particularly to the absence of every violent and corroding passion, he was blessed, at that advanced age, with health of body and serenity of mind. Time had enfeebled, without destroying, his faculties. His memory resembled an ancient manuscript, the characters of which are indeed pale, and obscure but in which nothing is effaced or even illegible. His eyes still retained sufficient vigor to enable him to enjoy the beauties of nature, through the various scenes of the revolving year; and he was, when I accosted him, meditating upon a spectacle which had with him forcible analogies; for he, too must descend below the horizon of life—"But," added he, "I am prepared to obey that geat law. Death is a necessity of our nature, with which, at my age, it may be sweet to comply. The rapid and varied passage of the successive generations on the theatre of existence, is a dispensation of Providence no less benevolent than wise.—Yet, I confess it, I will be attached to life as long as my heart shall retain sufficent activity and warmth to love my children, and my country, and to feel gratitude towards Heaven!"

We had now reached his modest abode. Upon our appearance, eight or nine boys and girls, who, he informed me, were his grand-children, ran to meet us.

They seemed to vie in paying to him every tribute of attachment and respect due to age, and to the paternal character.

"Evelina," said the venerable Senior, addressing one of the girls, apprise your mother that I have brought a stranger with me." Evelina left us with a smile of welcome on her rosy lips, and hastened into the house, which, soon after, we entered ourselves. I was introduced to the family, consisting of the old man's two sons, their wives, (one of whom was Evelina's mother,) and the children whom I have already mentioned. One heart seemed to animate all; every thing, in that family, retraced the innocence, the simplicity, the dignity of ancient manners, and presented some image of happiness and virtue. There the native elasticity of the human soul was happily preserved; there *aurea mediocritas* courted and sung by the bard of Tivoli, had fixed its abode; there patriarchal hospitality was exercised with unaffected kindness; there, too, religion, unalloyed with fanaticism, religion pure and consoling, as when she first decended from heaven, had found sincere votaries. With what emotion I joined in the evening and in the morning hymn, commenced with a tremulous, but highly impressive accent by the venerable farmer, who, like a patriarch of old, was at once the parent, the chief, and the priest of his family! This simple homage of the heart, no doubt, ascended to the throne of the Diety, of whom I trust it is not presumptuous to say that it was worthy!—I shall not dwell on the various marks of affection, respect, and deference, bestowed on the interesting senior, not only by his children, and grand-children but several of his neighbors, who visited him during my stay at his house, and whose oracle he seemed to be; on the beauty and fertility of a settlement, which the industry of his manhood had, in some measure created, or his small, but well chosen library, where, as he himself observed, he always found a friend to instruct or amuse him, when abstracted for a few moments from his affectionate offspring.

*Fortunate Senex!* Thrice happy old man! In none of those vortices, called cities, where the riches, the strength, and the morals of a nation are too often engulphed, could I have contemplated so interesting a spectacle!——When I first met thee, I was inclined to pity thy grey locks, to shed over thee the balmy tears of sympathy; and upon leaving thy abode, I sincerely congratulaled thee on thy happiness, on the tranquility of thy declining days, on the respect which thy children and thy neighbors entertain for thee on the certainty of thy being free and independent to the very last moment of thy life. How few, alas! how few old men, in what is termed the world, enjoy such advantages! Overwhelmed with infirmities unknown to the rural sage, unable to indulge in gratifications on which their depraved fancy still dwells with delight, repelled by langor, assailed by pusillanimity, tortured by remorse, a prey, perhaps to the too just fears of a mysterious futurity, at thy age, the sons of luxury, avarice, and ambition, often meet, as they advance towards the fatal bourne, with nothing but neglect, ingratitude, and apathy! Their death is a cruel avulsion; thine shall be a tranquil departure!

## EDUCATION.

An increasing attention has lately been given to the character of the books used in our common schools. At a convention lately held in Berkshire county, composed of gentlemen from various towns, "to take into consideration the means of introducing into our common schools the best standard school books," a committee was chosen to prepare an address to the people on this subject. The following just remarks, in relation to the primary schools of our country, are from this address.

——— "As a means of diffusing general intelligence, a competent degree of knowledge, they are of incalculable benefit. They are of no less advantage in forming the moral character, than the intellectual. In them are acquired many of those habits, which necessarily result in making useful and industrious men. They are the nurseries of freemen. In them are sown the seeds of pure republicanism. In them are acquired those impressions of the equality of man's rights, that are well adapted to make good citizens of a government, the first principle of which is, 'that the rights of man are equal.' They are the foundation on which is erecting, and will be completed, a noble and glorious superstructure—a perpetual and enduring monument, of the truth of the proposition, which has been so often advanced, and as often controverted, that man is capable of self government; capable of being 'what his Maker designed he should be, the master of himself.' Let the New England system of common schools be universally established, 'and they would emancipate the human family;' 'there is not a throne of despotism on the earth that would not tremble to its foundation."

## MISCELLANY.

The forty-seventh number of the Friend of Peace is just published. The reputation of this work is well sustained. New and striking views of the subject of war are continually placed before us, in a manner adapted to awaken a deep sense of its odious character and consequences.

The two following articles are selected from the number just published.

### PARDON OF FRIES.

"During the presidency of Mr John Adams, Mr John Fries, of Pennsylvania, was sentenced to be hanged, for the part he took in the whiskey insurrection. Since the death of Mr Adams, the following account, from the Democratic Press, has been circulated in the newspapers.

"Fries was an aged character and had a family, consisting of a wife and ten children. Some short time previous to the period of his expected execution, his aged companion arrived in the city with her ten children, one of the number being a suckling; when her arrival became generally known, her appearance and her numerous progeny excited great commiseration,—the sympathy manifested was such, that the voice of Philadelphia was simultaneously in favor of a pardon. Accordingly, a petition was prepared and signed by thousands, and through the influence of friends, an audience was solicited of the President and acquiesced in. Upon advisement, however, it was considered of vital importance to the fate of Fries, that his consort, accompanied by her numerous offspring, should present the petition. A few confidential persons conducted her to the presence of President Adams. As soon as they approached him, the aged matron, with her nine children and one at her breast, kneeled before the President, and in that humble posture sued for the life of her husband and the father of her innocent children. Upon this presentation, the President became so sensibly affected, that tears, in great profusion, flowed down his manly cheeks, his utterance was completely choaked, and with streaming eyes and hands raised up towards heaven, he pushed from the room of audience to his closet, and returned and presented Mrs Fries with a free and full pardon for her husband.

"The scene as represented by those who were present, was the most affecting that conception can paint. A wife and ten children prostrate, almost overcome with agonizing despondency, pleading for the life of a husband and parent, was far more eloquent than language can portray.

"This account is honorable to human nature, and to Mr Adams. Perhaps no one, who has read it, has disapproved the pardon. In this case, the life of a criminal was spared from compassion to his wife and children.

"Suppose then, when a declaration of war is about to be made, the chief ruler should take time to reflect, and, in imagination, to call up before him, in a supplicating posture, the myriads of men, women, and children, who will probably be killed, wounded, bereaved or ruined, should the proposed war be made—all fervently praying for exemption from the undeserved calamities with which they are menaced; what must be the heart of a ruler, who, under such circumstances, can proclaim war? Can any thing be imagined of satan himself, worse than such a heart?"

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[The miserable and depraved beings who are alluded to in the following article from the Friend of Peace, have paid the forfeit of their lives to the violated laws of God and their country. Marchant anticipated the execution of the sentence, and hung himself in the prison a little previously to the time appointed for the execution. Curtis was publicly executed in the jailyard on Thursday, the 1st inst.]

### MARCHANT AND CURTIS.

"In the United States Circuit Court, recently held in Boston, two men with the assumed names of Marchant and Curtis were tried, convicted, and sentenced to be hanged for the murder of Capt. Selfridge and his mate Jenkins. Hughes, one of the witnesses acknowledged that when he came on deck and was informed that the captain and mate had been murdered, he could not refrain from crying. Marchant observing this, asked, 'what are you crying for?' Hughes replied, 'It is enough to make any one cry.'—Marchant then said, 'you make a great deal of killing a man. Look at the old countries; the Spaniards, the Portuguese, and the Italians make nothing of killing a man.'

"The ferocity and cruelty of Marchant and Curtis in taking the lives of two men with little provocation if any at all—the light manner in which they spoke of the murders to the witnesses, and the shocking language uttered by them against the Judge, the Attorney, and the Jury, after the solemn sentence of death had been pronounced, have probably astonished all who have read an account of the trial. More hardened malefactors than these have seldom appeared before a human tribunal.

"But in regard to the conduct of these men in making so light of taking human life, it may be useful to inquire whether there have not been many examples which ought to be viewed as still more wonderful, shocking, and lamentable. For these examples, we shall not, as Marchant did, refer to the private assassins of Spain, or Portugal, or Italy; but we would first ask you to look at the war-making rulers of christian nations. Think of them as deleberately issuing their manifestos, with expectation, that myriads, if not millions of people, as innocent as Selfridge and Jenkins, would be killed in consequence of those mandates. In the next place, behold the celebrations of victories, so popular among professed Christians. See a multitude of Christians assembled and employed in drinking, boasting, and shouting with loud huzzas, on account of some victory gained by manslaughter, or by the sacrifice of hundreds or thousands of human lives, besides all the distress occasioned to the myriads of the wounded and bereaved! Now let conscience say who are the people that 'make nothing of killing a man,' or who make light of taking human life? Let those rulers who, in levity or in anger, have caused wholesale manslaughter, and those Christians who, with glee or with revelling, have celebrated the feats of public homicide, behold in Marchant and Curtis the natural effects of their own unreflecting and inhuman conduct. Had Marchant and Curtis but set apart a day to celebrate their victory over Selfridge and Jenkins, and had Hughes and Murray joined in the celebration, we should then have had a pretty correct miniature of the barbarity of Christian nations, in their wars with each other, their triumphs and rejoicings. The wars of nations have commonly been as needless and unjust, as was the war of these murderers; but as these desparadoes omitted the boastful celebration, they have left the miniature picture imperfect, in one of the most inhuman features."

MAMMOTH OF MAMMOTHS. There was exhibited, a few weeks ago, in a boat at the market landing place, Steubenville, the bones of a nondescript animal, one of which is 20 feet in length, 8 in width, and weighed upwards of 12 hundred pounds. The back bone is 16 inches in diameter, and the ribs are 9 feet in length. It is calculated from the size of the bones, that the animal, when living must have been about 50 feet in length, 20 to 26 feet in width, and about 20 feet in height; and it must have weighed at least 20 tons. These bones were found near the Mississippi river, in, we believe, Louisiana, and form the greatest natural curiosity that we ever beheld. This animal must have as far transcended the mammoth in size, as the mammoth a common dog.—*Columbus [Ohio] paper.*


## NEW PUBLICATION.

THIS DAY published by N. S. SIMPKINS & CO, Court-street, *THE CHRISTIAN VISITANT, or RELIGIOUS MISCELLANY*, No. 1, for January and February.

CONTENTS.

Editorial Address—Address to Christians of different Denominations—New Year's Address—The Bible—Meditation—Public Worship—Spiritual Nature of Christianity—Are you a Christian—Difference of Opinion—True Candor—Nature of Christian Faith—Christ Stilling the Tempest—Winter—Belief in the Bible—Praise.

*Extract from the Prospectus.*

Notwithstanding the numerous religious publications of the present age, it is thought by many that a work of a more *practical* nature, standing aloof from the area of polemic divinity, may be useful, and indeed is greatly needed. Such a work is contemplated in the present attempt.

It will be the aim of the CHRISTIAN VISITANT strenuously to enforce those great truths, on which Christians are generally agreed. Leaving to other publications the discussion of controversial topics, it is the design of this, to promote the *spirit of practical piety* and of candor, union and love among Christians of different denominations, to prompt them, so far as they *have already attained, to walk by the same rule, to mind the same thing*,—love to God and love to man—a vital belief in Jesus Christ as the Saviour—grateful obedience to his requirements and a faithful imitation of the *example* he hath set us, "that we might follow his steps," to cherish on points of difference, a becoming sense of human fallibility,—a due regard to the rights of conscience,—a deep sense of human accountability——a decided preference of practice to theory; enforcing this great principle, that religion has more to do with the *heart* than the head. In a word, it would press upon the attention a *practical* regard to religion, and aim to convey to the mind such a *deep sense*, such an *impressive* view, of the duties we owe to God, to man, and to ourselves, as may come home to the heart, and influence the life to obedience from christian views and motives.

In addition to original communications, selections will be made, so far as comports with the nature and design of this work, from various religious publications, of different denominations.

CONDITIONS.—The work will be issued once in two months, and contain from 36 to 48 pages duodecimo, price to subscribers $1 per year, payable in advance, or $1 50 at the end of the year, after which, should encouragement be given, it may appear monthly.

Subscriptions received at *Hilliard, Gray & Co. Lincoln & Edmands*, and at the publishers, at which places the work may now be had. Jan 25.

## CHRISTIAN EXAMINER.

THIS day published, "The Christian Examiner and Theological Review for November and December; Vol. III. No. VI.

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*Miscellany.* Fourth Letter on Missions an Unitarian Resources. The nature and necessity of holiness.

*Collections.* Death and sleep. The guilty conscience.

*Poetry,* Seasons of prayer. To C. with a lock of his mother's hair.

*Review.* Art. XIII. Memoirs and poetical remains of the late Jane Taylor. By Isaac Taylor. Art. XIV. Address on Church Music. By Lowell Mason. Art. XV. The Protestant Review.

*Notices of recent publications.* Huntoon's Dedication Sermon. Worcester's epitome of Geography. Robinson's Sermon and Sullivan's remarks.

*Intelligence.* Unitarian Chapels in England, Wales, and Scotland. Unitarianism in New York. Installation at Groton. Congregational Socieiy in Purchase Street. Society for the promotion of Christianity in India. Letter from Mr Adam on Unitarianism in India. Ordination at Walpole. Church in Higginson Square, Salem. Massachusetts Peace Society. South's Sermons. Sunday evening Lectures.

*Obituary—New Publications—Notice to readers.* jan 13

## UNITARIAN TRACTS.

BOWLES & DEARBORN, 72 Washington street, having been appointed General Agents to the *American Unitarian Association*, will supply Agents, subscribers and others, on liberal terms. They have for sale the following Tracts which have been published by the Association:—

A letter on the Principles of the Missionary Enterprize.

One Hundred Scriptural Arguments for the Unitarian Faith.

The faith once delivered to the Saints.

On Human Depravity—By Edmund Q. Sewall.

On Religious Phraseology.

Omniscience, the attribute of the Father only. By Rev. Joseph Hutton.

The Unitarians Answer. By Rev. Orville Dewey.

A Discourse on the evidences of Revealed Religion. By William E. Channing, D. D.

Causes of the Progress of Liberal Christianity, in New England.

Remarks on a popular Error, respecting the Lord's Supper. By F. W. P. Greenwood.

*** Subscriptions to the American Unitarian Association received as above. Any person who pays to the Association the sum of one dollar or more, per year, is entitled to receive one of each of the Tracts as long as his subscription continues.

Jan 5 6tis

## JUST PUBLISHED

AND for sale by *T. BEDLINGTON*, 31, Washington-street, a new edition of six discourses, on Universal Damnation (or condemnation) and Salvation, clearly proved by the scriptures of the Old and New Testament, by a venerable Clergyman of Connecticut, of the Episcopal Church.

To which are added a few observations by a Layman. This work is earnestly recommended to all that desire to know the will of God, as revealed in the scriptures in relation to our future welfare.

The present editor, being confident in his own mind that the majority of the Christian world have long remained in error on this most important subject.

Also, for sale by *A. Brown*, Charlestown, in the square, and by *Hilliard, Gray & Crocker; & Brewster; Eben Davis*; and the booksellers generally. Jan 27